1 Timothy 6:2b-21

Prayer

READ All of 1 Tim. Chapter 6:2b-21 – The Handout document is at the end of this study.

I. Opening and closing of 1 Timothy compared

- This last major section of 1 Timothy **reveals a definite likeness to the Apostle Paul's opening words in chapter one**. There seems little doubt that this was **done intentionally by Paul**.

- Looking at the **table in your outline**, you can readily see the continuity that the Apostle Paul uses.

- The letter **began with a statement of Timothy's commission and instructions concerning Ephesus**.

- In **1:3, Timothy is commanded to instruct**, **and in 6:2b,** he is told to "**command and teach**."

- Within each section, the Apostle Paul's main **concern is dealing with the false teachers in the Ephesian church.**

- In some regards, **chapter six resumes and completes Paul's thoughts from chapter 1 and chapter 4, highlighting yet again the urgent need to confront any and all doctrine that is contrary to the Word of God**.

- The **very reason Timothy is told to r**emain in the city of Ephesus!

- A **clue** that the Apostle Paul is **resuming his instruction** from the opening of the letter is that **once again, he uses the same unusual Greek word in chapter 6 verse 3 that he used in chapter 1 verse 3. (**ἑτεροδιδασκαλεῖ**) (pronounced: heterodidaskalei)**

- In our translation, it is two words: "**different doctrine.**"

- **Read 1:3 and 6:3** emphasizing the two words, "different doctrines".

II. Final Discussion of False Teachers

- At the **end of verse 2**, **chapter six**, we find the familiar words Paul often uses when summarizing a topic. He writes, "**teach and urge these things**."

- As usual, this phrase **refers to what Paul wrote** in chapter 5. However, there is a difference. It seems Paul uses it in verse 2 to **also mean "teach and urge these things" that I am about to tell you**!

- It is very **much a transitional phrase**! John Stott tells us that the words "**these things**" is a "**kind of shorthand expression** for **apostolic teachings.**

- It is **another favorite phrase of Paul's**! The **apostle uses it 7 times** in 1 Timothy alone!

"these things"
occurs 7 times in 7 verses in your custom selection ' in '1Ti" in the ESV.

TOOLS	1Ti 3:14	I hope to come to you soon, but I am writing **these things** to you so that,
TOOLS	1Ti 4:6	If you put **these things** before the brothers,[fn] you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed.
TOOLS	1Ti 4:11	Command and teach **these things**.
TOOLS	1Ti 4:15	Practice **these things**, immerse yourself in them,[fn] so that all may see your progress.
TOOLS	1Ti 5:7	Command **these things** as well, so that they may be without reproach.
TOOLS	1Ti 6:2	Those who have believing masters must not be disrespectful on the ground that they are brothers; rather they must serve all the better since those who benefit by their good service are believers and beloved. Teach and urge **these things**.
TOOLS	1Ti 6:11	But as for you, O man of God, flee **these things**. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.

- **So, we should understand that in the Pastoral letters, the words "these things**" refer to **the authoritative, apostolic Word of God**!

The Origin to Teaching

- In **verses 2b through 6**, Paul **compares and contrasts the origin of teaching**, its **character**, and its **effects on people**. He **does so from both a positive and a negative perspective**.

- First of all, **what is the origin of this "different doctrine," and what is the origin of sound words**?

- If you recall an earlier discussion in chapter one, I said that the **false teachers "deviate from the faith**." Paul tells us there that "**they have turned away into worthless talk**."

- In chapter 6, Paul **tells Timothy directly** that **their teaching does not agree** with "**sound words**." In other words, **the false teachers do not agree with the "these things" Timothy is to teach and urge**!

- **Simply put, false teachers do not agree with Apostolic teachings,** which, of course, are the **sound words of our Lord Jesus Christ**. The Lord Jesus is the ultimate teacher, and **Christ is the origin of sound words**.

- We must remember that the **New Testament canon did not exist when Paul wrote this letter**. So, when Paul writes **"these things" or "these sound words**," the **two are synonymous**. He is likely referring to the fact **that, as an apostle of Jesus Christ, Christ was speaking through him!**

- So that is why we can be certain that the **Apostolic teaching (which is Christ's teaching) is the origin of sound words!**

- In chapter one, I made the comment that the **nature of false teaching is ALWAYS** a **deviation** ("**Different Teaching**") **of some sort from the revealed truth of Holy Scripture.**

- **Scripture teaches us that there is a norm, a standard of truth**! **That standard is the apostolic teaching. The standard is the Word of God incarnate, the Lord Jesus Christ**.

- The **origin of false teaching is not following that standard**. It is a **deviation from apostolic teaching—that is what "different doctrine" means! It is a deviation from truth.**

- **Remember from the teaching in chapter four, the deviation** comes from those **devoting themselves to deceitful spirits and teachings of demons**.

- These **false <u>teachers have hardened and seared consciences</u>**! **<u>They no longer feel the guilt and shame of sin</u>**! They have **<u>given themselves over</u> <u>to the devil's lies</u>**.

The Character of the Teaching

- Next, these verses **contrast the <u>character</u> of <u>sound</u> <u>teaching with the character of false teaching</u>**.

- The character of **apostolic teachings <u>is that they are sound and wholesome words,</u>** words that **<u>come with the authority</u>** of the Lord Jesus Christ.

- The word "**sound**" in verse 3 **has the same meaning as the word <u>healthy</u> or <u>physically fit</u>**.

- It is a **<u>word often found in the gospels after</u>** the **Lord Jesus heals** a person from an affliction. That **<u>person has been made "sound,"</u> or <u>whole again</u>**.

- In the **Pastoral letters, the word is NOT applied to the human body but rather** to **apostolic teaching.**

- It is the **same language of chapter 1 verse** 10 where Paul wrote, "**whatever is contrary to s<u>ound doctrine</u> in accordance with the gospel of the glory of the blessed God**."

- We will see this word again in the letter to Titus where Paul writes, "**teach what accords with <u>sound doctrine</u>**."

- **<u>Contrast this soundness with the character of the false teachings</u>**! In verse 4, it says, "**He has an <u>unhealthy</u> or morbid craving for controversy**."

- These are the same false teachers from chapter 1 who "**devote themselves to myths and endless genealogies, <u>which promote speculation</u>**." 1:4

- Sadly, there are far too many people within the Christian church who just **<u>love to argue and debate on theological issues</u>**.

- There is, **of course, an important place for Christian apologetics**. **That <u>is NOT</u> what we are talking about here!**

- These **teachers "crave" to use words <u>as weapons</u> against others**!

- They **stir up <u>controversy</u> and division**. Something Paul will mention often in the pastorals.

- In 2nd Timothy verse 23, Paul writes, "**Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels**."

- **Titus 3:9** "**Avoid foolish controversies, genealogies, dissensions and quarrels about the law, for they are unprofitable and worthless**."

- **Question: The goal and aim of biblical instruction must be what**?

- READ 1:5 – "**The aim of our charge is love that issues from a pure heart, a good conscience, and a sincere faith**." That is the **test, or the measure of your teaching** brothers!

- **If love for Christ, love for His sound words, and love for the souls of the people you teach is NOT your ambition, please do NOT teach**! **You will cause more damage than good**!

The Effects of Teaching

- **Along with the origin and character of teaching,** Paul teaches us the effects of teaching. The **effect of sound, healthy teaching is godliness (**εὐσέβειαν).

- Look at the later part of verse 3, "**sound words of our Lord Jesus Christ and the teaching that accords with godliness**."

- The apostle's concern, and it **should be our concern** if we are given the task of serving in the church, **is that biblical truth results in godliness**. **This is a theme that occurs over and over again in the Pastorals**.

- There is a **famous quote** from a godly Scottish minister who died at the young age of 29. His name is Robert Murray M'Cheyne.

- It is a **quote worth remembering if you desire to pastor a church.** He said, "**The greatest need of my people is my personal holiness**."

- Right at the very start of Paul's letter, godliness is front and center! Titus 1:1, "**Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness. The NIV says, 'knowledge of truth that leads to godliness**."

- In other words, **godliness, or we might say holiness, is the fruit of, the effect of, sound biblical teaching**.

- On the other hand, **the effect of false teaching is ungodliness**!

- **<u>Look at the effects Paul describes in verses 3 through 5.</u> READ 6:3-5**.

- **In the final letter to Timothy,** 2 Timothy 2:12, speaking concerning Hymenaeus and Philetus, **who swerved away from the truth**. Paul said, "**Avoid irreverent babble, <u>for it will lead people into more and more ungodliness</u>**."

- **Instead of promoting the worship of God and godly living**, the effect of false teaching is **<u>that it promotes friction among people</u>**! The word used here for **<u>friction means constant irritation</u>**.

- **Like a bug bite that you can NOT stop scratching**!

- In another letter, Paul writes that the "**god of this world has blinded the minds of the unbelieving**" (2 Cor 4.4). **<u>This is the effect of false teaching: blindness</u>**!

- They are so **<u>blind, so corrupt, so puffed up with conceit, so deprived of the</u>** truth, that they "**<u>imagine that godliness is a means of gain</u>**."

III. Instructions concerning contentment.

- This last part of verse 5, **<u>specifically the word "gain,"</u>** causes the Apostle Paul to **<u>transition to another thought</u>**.

- It **appears that the false teachers at Ephesus believed that their so-called "godliness" (εὐσέβειαν) would bring them great financial gain**! **<u>Another quality of these teachers is that they were greedy</u>**!

- Writing to Titus, Paul **<u>recognized this trait in the false teachers</u>** at Crete. He writes in **Titus 1:10-11**

- "For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. **11** They must be silenced since they are upsetting whole families **<u>by teaching for shameful gain what they ought not to teach</u>**."

- Isn't that often the case? I **<u>don't know</u>** what it is like in your country**, but in America, there are far too many so-called preachers (really false teachers) <u>on television (called televangelists)</u> <u>who plead with their viewers to send in their checks and money orders</u>**!

- Far **too many people fall for their deception**! These false teachers wanted to sell the Word of God! **Listen to what Paul writes in 2nd Corinthians 2:17.**

- "**For we are not, like so many, peddlers of God's word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ**."

Godliness and sufficiency (6:6-8)

- In verse 6, Paul picks up on this word **"gain" and affirms that in a real and true sense, godliness does, in fact, bring great gain**! Only **it is NOT** the gain the false teachers expected!

- Paul writes that **godliness with contentment is, in fact, gain**. **NOT financial gain** but **Christ contentment and sufficiency gain**!

- Please turn to **2 Corinthians 9:8**. I believe **this is very important.** The ESV in 1 Timothy is not particularly helpful in translating it.

- In **2 Corinthians 9:8,** Paul teaches us that God loves the Christian who is a cheerful giver and that God blesses them.

- In that context, Paul then writes in verse 8, "**And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work**."

- The **word "sufficiency"** in 2 Corinthians is the **exact Greek word translated in the ESV for contentment** used in verse 6 of 1 Tim. Chapter six.

- Paul is telling Timothy **that true godliness is a great gain because Christ is sufficient for our lives**! In other words, our **contentment is found in knowing Jesus Christ**.

- To the **Apostle Paul, Jesus Christ was everything he wanted! Everything he needed**! This **must bring to mind Philippians 3:8-10**

- "**Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus, my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ [9] and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— [10] that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death**"

- Brothers, **if we can say amen to this in our hearts**, then **I think we know something about the sufficiency Jesus Christ is for our lives**! **AMEN?**

- This contentment and sufficiency in Christ is what Jesus taught in Matthew 6:29-34, where we are reminded **how the flowers of the field are so well clothed, and since God provides so well for them, will HE not provide for us**!

- **Paul's mindset in verses 7 and 8 seems to flow from the reality that Christ is our sufficiency. READ 1 Tim. 6:7-8**.

- In a **world so full of chaos, hate, and sin**, being content with who we are and what we have in Christ **is of more value than all the gold this world can offer us**!

Dangers of Wealth (6:9-10)

- In verse 9, Paul reveals the danger of wealth by once again contrasting those **whose contentment and sufficiency are in Jesus Christ with those who desire the riches** of this world.

- **We know a contrast is coming** when we **see the word "But."**

- **READ 6:9-10**.

- Notice the **progression in Paul's logic. There is a progression of falling away** from the Lord Jesus Christ because the world's wealth can easily entrap a person.

- First, Paul says **those who desire riches** "**fall into temptation**."

- He uses this phrase **to "fall" only one other time in his writing**. That is in chapter 3 when he warns not to appoint a new convert to the office of Overseer because he may become "**puffed up with conceit and fall into the condemnation of the devil**."

- Once the person **falls into temptation**, the **temptation, in turn, leads one into the devil's snare**. **The devil's trap**.

- Once in the devil's trap, **foolish and harmful passions follow, ultimately leading to a seared conscience that rejects the Lord's way**!

- "**To plunge" is a term used in the first century to describe the sinking of ships**. It should remind **us of Hymenaeus and Alexander in chapter 1 of 1 Timothy, who made a "shipwreck" of their faith**.

- **Notice that Paul is NOT condemning money in and of itself**! God has blessed many godly believers with wealth, and in many cases, these people are very generous in giving to the Lord's work.

- So**, it is NOT money** but the **'love' of money that is the root of evil**." It is the **obsessive lust and desire** to want more and more of the riches and pleasures of this world.

- The **love of money is what characterizes one who places his or her heart on possessing money**. **This is a lover of self instead of a lover of God**.

- It is **one of the groups Jesus speaks about in the parable of the Sower**. "The seed (**Word of God**) falling among the thorns, (**Jesus taught**) refers to someone who hears the word, **but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful**" Matthew 13:22

Instructions concerning the wealthy (6:17-19)

- In verse 11, the Apostle **Paul immediately turns his attention back to Timothy** with **another transition.** He writes, "**But as for you, O man of God**."

- However, we will return to this transition in a moment.

- In verses 17 through 19, we find that the **apostle is NOT done with instructions concerning contentment and the wealthy**.

- Paul has just given a **serious warning about the dangers of pursuing riches**, but **he does NOT want to leave it at that**.

- In verse 17, **he returns to this topic with a word of instruction for the already wealthy**. Ephesus was a very prosperous city, so there were likely many wealthy Christians.

- **READ 6:17-19**.

- In these few verses, the **apostle provides guidance for the already rich,** which **he did not do when he wrote of the dangers of riches in verse 9**.

- Now, **he returns to close out his instructions regarding those with monetary wealth**.

- Paul **begins with another charge, or command**, to Timothy.

- The first charge is to tell those with material wealth **NOT to be "haughty**." In other **words, do NOT think you are better** than anyone else!

- Within the assembly of God's people, **financial status has NO place**! Man looks at the outward appearance, but God looks at the heart! (If time allows, read) **James 2:1-7.**

- Next, the apostle wants Timothy to **warn the rich about the dangers of fixing one's hope on material riches. The words of Jesus in Matthew 6:19, perhaps Paul had in mind, "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal**."

- **Instead of setting one's hope on riches, Timothy must urge the rich to place their hope in God alone**! God who has **given us all things for our enjoyment**.

- Their **attitude towards God then must be one of humble thankfulness**.

- Their **attitude towards their fellow believers** should be one of generosity and **good works**. Scripture teaches that wealthy people **should use their wealth to benefit others** and advance the Kingdom of our Lord Jesus Christ.

- If you are a **Christian, and you fall into this category of having financial wealth**, you can be absolutely certain **God's will is for you to give willingly, joyfully, and generously to those in need and for the glory of the Savior**.

IV. The Apostle Paul's Final Charge to Timothy. (6:11-16, 20-21).

- We **return now to verse 11**. **READ 6:11-16**.

- We know by now that when the Apostle Paul transitions to a new thought, he **frequently uses the word "but."** That is **certainly the case** in verse 11.

- As he prepares to end the letter, the **apostle has a final charge** for Timothy and a **final word of encouragement**.

- He says, "**But you**." **Remember that he has just finished writing about those who fall away from faith due to their desire for riches**.

- **"But you, O man of God"**! In this letter, we have seen **a contrast** between **those who fall away from faith** and **those who desire to follow the Lord** with all their hearts.

- That is **certainly what we have here**! The phrase "**man of God**" is only used this one time in the entire New Testament. However, in the Old Testament LXX, it occurs over 60 times!

- We can't take the time to read the passages, but "**man of God** is **reserved in the Old Testament with reference to** Moses (Deut. 33:1) reference to Samuel (1

Samuel 9:6), reference to David (2 Chronicles 8:14), reference to Elijah 1 Kings 17:18 and Elisha in 2 Kings 8:3. That is only to mention a few!

- The point is that the Apostle Paul lived and breathed the Word of God from the Old Testament Scriptures. **I am NOT saying** that Paul was trying to equate Timothy with the early prophets.

- However, his **calling Timothy " a man of God " would have been a great motivation**!

- It was **very much a word of encouragement from Paul** to Timothy!

- In many ways, this section emphasizes **Timothy's need to persevere**. **Each of us must take this to heart**.

- Paul lists **four reasons why Timothy must persevere**.

- First, in verse **12b**, **he must persevere because he has been called to eternal life**. "**Take hold of the eternal life to which you have been called**."

- Then, in **12c**, **he must persevere because of the "good confession he made before many witnesses**."

- **In 13b, he should emulate the Lord Jesus, who also persevered in making his own "good confession**."

- Lastly, Paul tells Timothy to **persevere until the appearing of Jesus Christ, which will come in God's own time**! **This leads the apostle into this great doxology, which exalts the power and transcendence of our Sovereign G**od.

- Imperatives dominate verses 11 and 12. **There is no more forceful way in Greek to tell someone to do something than a simple imperative**. **Particularly a second person imperative** such as we have here. **"But you, O man of God.**"

- **What must Timothy do? First of all, "flee" no doubt refers to the evils he just referred to about the love of riches.**

- Paul uses this same word in 2 Timothy when he tells Timothy to "flee youthful passions" (2 Tim 2:22). Sometimes we must literally run away from sin. I think of Joseph fleeing from Potiphar's wife in Genesis 39.

- On the **positive side, Paul says to "pursue**." **Pursue what**?

- He **names six virtues**, which seem to be in pairs as they are closely related.

- **The Christian, and especially those God is called to the ministry, MUST pursue righteousness and godliness. Both are observable qualities.**

- **He must pursue Faith and love, often coupled** in the Apostle Paul's letters. An example is Titus 2:2: "**Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance**."

- The **last pair he must pursue** is **steadfastness (sometimes translated as endurance or patience) and gentleness** (or **meekness of spirit**). **Steadfastness is especially important** in the pastoral ministry. It is a **no-quit** attitude—a **determination to advance the gospel** whenever and wherever you can!

- **Gentleness**, as one commentator said, "**contains the idea of consideration for others and a willingness to give up an undoubted right**!"

- In short, Timothy, **you, and I** MUST pursue a life that is the opposite of the rebelliousness and lies of the false teachers presented in this epistle!

- **Your life as a minister of the gospel of Jesus Christ must be patterned after the one who loved us and gave Himself for us**!

- **We must fight and take hold of our eternal life** in Jesus Christ. The **Christian life will always be a fight**! **The world, the flesh, and the devil are NOT our friends!**

- **Paul often depicts Christian life as a fight or a long-distance race**, and his writings provide many examples.

- Shortly before the apostle Paul was **martyred for the cause of Jesus Christ**, he wrote these words to Timothy. "**I have fought the good fight, I have finished the race, I have kept the faith"**. 2 Tim. 4:7

- The **Apostle Paul calls on Timothy to live in the light of the coming age** (eternal life). **Take hold of it**!

- In 3:13, Paul wrote to the church in Philippi, "**I press on toward the goal for the prize of the upward call of God in Christ Jesus**."

- **When Paul writes to Timothy in chapter 6 verse 12 to "fight the good fight of faith," "take hold of the eternal life to which you were called." Can you sense the urgency in Paul's words**?

- Remember, he is **wrapping up his letter and wants to challenge Timothy** to **press on, fight the fight, keep the faith, and take hold of God's calling**.

- There is a **wonderful line in a hymn** written by William Boyd that goes like this:
  "Fight the good fight with all thy might,
  Christ is thy strength, and Christ thy right.
  Lay hold on life, and it shall be
  thy joy and crown eternally."

- **May God <u>grant abundant grace</u> that we also can lay hold, and NEVER let go, of the Lord Jesus Christ**!

- **In verse 13**, Paul has **<u>another charge</u>** against Timothy. The word in Greek that is **<u>translated as "charge" can be defined as "a command with force.</u>**" Paul uses it **three other times in this letter. 1:3, 4:11, and 5:7**.

- George Knight, whose **commentary is listed in your bibliography**, believes that **Paul's choice of the word "charge" is <u>once again intended to show apostolic authority</u>**. In other words, **this is <u>NOT a recommendation or an option</u>! This <u>is a command</u>**!

- As is **classic in the Apostle Paul's letters, in verses 15 and 16, he breaks out into a wonderful doxology of praise to God**. Normally, we think of doxologies as the final word, but that is **not always the case**.

- We saw this in chapter one early in the letter when Paul writes, "**to the king of kings, immortal, invisible, the only God be honor and glory forever and ever. Amen**. 1 Tim. 1:17

- Listen to these glorious words! **Reread 6:13-16**.

- Then, the **final** charge! Once again, **do you hear the passion in Paul's words**? Paul uses this word deposit frequently in his letters. **READ below 1 Timothy 6:20, then 2 Timothy 1:12, and 2 Timothy 1:14**

Greek-English Concordance for ***παραθήκη (deposit)***

1 Timothy 6:20	O Timothy, **guard the <u>deposit</u>** entrusted (*parathēkēn* | παραθήκην | acc sg fem) to you, avoiding the irreverent babble and contradictions of what is falsely called "knowledge,"
2 Timothy 1:12	for which reason even I am suffering these things; but I am not ashamed, for I know in whom I have trusted and I am fully convinced

	that he is able to **<u>guard my deposit</u>** (*parathēkēn* | παραθήκην | acc sg fem) until that day.
2 Timothy 1:14	Guard the good deposit (*parathēkēn* | παραθήκην | acc sg fem) by the Holy Spirit that indwells us.

- Of course, we **<u>know that deposit is the Word of God, the Gospel of the Lord Jesus Christ</u>**.
- Paul ends his letter **<u>again</u>** by **pointing out the false teachers who do not know Christ, which leads to godliness.**
- **<u>Avoid their nonsense talk! Avoid their babble</u>**!
- That is our charge, dear friends, from this letter. **Let us guard and uphold the inerrant and inspired Word of God with all our hearts in our generation**!
- **Then, the final closing, "Grace to you!"**
- I placed that in your outline so that you would remember that **the "you"** in **<u>Greek is NOT singular</u>**! **It is a plural you!**
- In other words, this **<u>letter is more than just to Timothy</u>**. It is **<u>for you, me,</u>** and **the church throughout history**!
- **<u>Grace to you all!</u>** Praise be to our Lord and Savior forever and ever. Amen.
- **Prayer**

I Timothy 6:2b-21 Outline

I. Opening and closing of 1 Timothy compared.

Opening Feature	Closing Feature
1:3 Command to Timothy to instruct	6:2b Command to Timothy to teach
1:4-7a Topic/Description: false teachers Positive theme: love	6:3-6 Topic/Description: false teachers Positive theme: godliness
1:7b-10: Misunderstanding: the law [purpose of the law explained]	6:5-6 Misunderstanding: godliness/wealth [godliness explained]
	6:7-10: Desire for wealth critiqued
1:11-16 Contrasting Model: Paul [conversion/calling] [role of the historical Jesus]	6:11-15: Contrasting Model: Timothy [restating Timothy's commission] [example of the historical Jesus]
1:17 Doxology	6:15b-16 Doxology
	17-19: Instruction to the wealthy
1:18-20 Timothy's commission repeated	6:20-21 Timothy's commission repeated

The table can be found in *The Letters of Timothy and Titus*, Philip Towner, NICNT, P390.

II. Final Discussion of the False Teachers (6:2b- 6)

a) "Teach and urge these things."

b) The **origin** of teaching

i. "Different doctrine"

ii. "Sound words"

c) The **character** of the teaching

i. The "healthiness" of sound teaching

ii. The “sickness” of false teaching

d) The **effects** of teaching

i. Godliness, the effect of sound teaching

ii. Ungodliness, the effect of false teaching

III. Instructions concerning contentment (6:7-10, 17-19)

a) Godliness and sufficiency (6:6-8)

i. 2 Corinthians 9:8

ii. Philippians 3:8-10

iii. Matthew 6:29-34

b) Dangers of wealth (6:9-10)

i. The progressive nature of sin

ii. The issue is NOT money.

c) Instructions concerning the wealthy (6:17-19)

i. God’s guidance for the wealthy

ii. Good works

IV. The Apostle Paul's final charge to Timothy (6:11-16, 20-21)

a) The title "O man of God" (6:11)

b) Four reasons to persevere (6:12b,6:12c,6:13b,6:15-16)

c) The imperatives and Christian virtues (6:11-12)

- "Flee"
- "Pursue"
- "Fight"
- "Take hold."

d) Four reasons to persevere (6:12b,6:12c,6:13b,6:15-16)

e) The doxology (6:15-16)

f) Concluding imperatives (6:20-21)

g) Grace to "you all" (6:21)